264.03
St16m

LIBRARY
UNIVERSITY OF ILLINOIS
URBANA

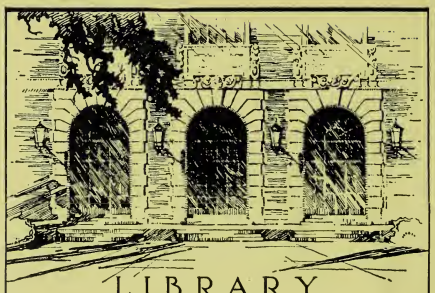
Alcuin Club
Prayer Book Revision Pamphlets
IV

THE MANUAL ACTS

PRESCRIBED IN THE RUBRICS OF THE PRAYER OF CONSECRATION OF THE EUCHARIST, ACCORDING TO THE ANGLICAN RITE

BY THE
REV. VERNON STALEY

A. R. MOWBRAY & CO. LTD.
LONDON: 28 Margaret Street, Oxford Circus, W.
OXFORD: 9 High Street
MILWAUKEE, U.S.A.: YOUNG CHURCHMAN CO.



LIBRARY
OF THE
UNIVERSITY
OF ILLINOIS

264.03
St16m

Return this book on or before the
Latest Date stamped below.

University of Illinois Library

MAY 30 1960
MAY 18 1987
MAY 10 1987

L161—H41

THE MANUAL ACTS

Digitized by the Internet Archive
in 2017 with funding from
University of Illinois Urbana-Champaign Alternates

https://archive.org/details/manualactsprescr00stal

LIBRARY
UNIVERSITY OF ILLINOIS
URBANA

Alcuin Club
Prayer Book Revision Pamphlets
IV

THE MANUAL ACTS

PRESCRIBED IN THE RUBRICS OF THE PRAYER OF CONSECRATION OF THE EUCHARIST, ACCORDING TO THE ANGLICAN RITE

BY THE
REV. VERNON STALEY

A. R. MOWBRAY & CO. Ltd.
London : 28 Margaret Street, Oxford Circus, W.
Oxford : 9 High Street
Milwaukee, U.S.A. : Young Churchman Co.

First impression, 1913

264.03
St16m

THE MANUAL ACTS

It is the purpose of this pamphlet to examine the directions accompanying the Prayer of Consecration in the Communion Service contained in the Book of Common Prayer of A.D. 1662, and to make some criticisms thereon. If we compare these directions of the rubrics with those found in a similar association in the Communion Service of the First Prayer Book of King Edward VI, A.D. 1549, we shall at once recognize that there has been a considerable amount of development and enlargement in regard to them. If we take Catholic precedent as our guide, we shall be constrained to acknowledge that this development has proceeded on conspicuously wrong and undesirable lines. To the writer of this pamphlet the ceremonial development under consideration appears to be most deplorable and singularly misleading. The directions controlling the celebrant's gestures during the recital of the Prayer of Consecration, as will be shown later, are not

only unfortunate in the extreme, they are not only lacking in ancient precedent, but, what is far worse, they are not in accordance with our Lord's example, as exhibited and suggested in the accounts of the institution of the Eucharist recorded in the Gospels and by S. Paul.

Below is shown in a table the narrative of the institution of the Eucharist, as adopted in the Prayer Book of 1662, succeeded by a comparative statement, indicating the source and the stages of development of the rubrics which control the mimetic gestures of the celebrant, which have come to be commonly styled "the manual acts." The narrative is printed from the Prayer of Consecration of the Book Annexed, and the rubrics are quoted from the same source as far as the current rite is concerned.

NARRATIVE OF THE INSTITUTION, WITH RUBRICS REGULATING THE MANUAL ACTS.

"Who in the same night that he was betrayed * took bread, and when he had given thanks, § he brake it, and gave it to his disciples, saying, take, eat, † this is my body which is given for you, do this. . . . Likewise after supper ‖ he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this ‡ is my blood of the new testament, which is shed for you and for many for the remission of sins: Do this . . ."

	*	§	†	‖	‡
First P. Bk. of Edw. VI. A.D. 1549.	Here the priest must take the bread into his hands.	.. ..	... ...	Here the priest shall take the cup into his hands.	... ...
Scottish Prayer Book, A.D. 1637.	At these words (*took bread*) the Presbyter that officiates is to take the paten in his hand.	... ...	... ...	At these words (*took the cup*) he is to take the chalice in his hand, and lay his hand upon so much, be it chalice or flagons, as he intends to consecrate.	... ...
Bp. Cosin's P. Bk., Corrected Copy, A.D. 1640–61.	At these words (*took Bread*) the Priest is to take the Patten into his hands.	At (*brake it*) he is to break the Bread.	At (*this is my Body*) to hold his hands over it [lay his hand upon it].	At these words (*took the cup*) the Priest is to take the chalice into his hands.	At (*this is my Blood*) he is to lay his hand upon every vessel (be it chalice or flagon) in which there is wine to be consecrated.
English Prayer Book, A.D. 1662.	Here the priest is to take the Patten into his hands.	And here to break the bread.	And here to lay his hand upon all the bread.	Here he is to take the Cup into his hands.	And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.

From the table printed above it will be readily seen that, of the five directions for the manual acts, but two only are derived from the Prayer Book of 1549, namely, the directions to take the bread and to take the cup into the celebrant's hands, at the words, "He took bread" and "He took the cup." It is well known that the Scottish Prayer Book of 1637, erroneously attributed to Archbishop Laud, largely influenced the Prayer Book of 1662, and this Scottish Book continued the directness of the Book of 1549, with a notable addition, namely, the order to the minister to "lay his hand upon so much, be it chalice or flagons, as he intends to consecrate." This addition was momentous, for it evidently suggested to the revisers of 1662 a similar additional direction, "to lay his hand upon all the bread" also. Upon this subject I have more to say later. The direction "to break the bread" first appeared in the Prayer Book of 1662, and its introduction appears to have been due to certain Puritan complaints made at the Savoy Conference in 1661. On the Prayer of Consecration, the Puritan faction objected, "We conceive that the manner of the consecrating of the elements is not here explicit and distinct enough, and the minister's breaking of the bread is not so much as

mentioned."[1] The influence of John Cosin is to be traced in the addition made to the rubrics concerning the breaking of the bread, as appears in the directions given in his Corrected Copy of the Book of Common Prayer, 1640–1661, as shown in the table printed above.[2]

So far we have traced the growth and development of the manual acts. We will now proceed to make some criticisms thereon.

I. The directions to take the bread and the cup into the hands, at the recital of the words, "He took the bread," and "He took the cup," are happily in accord with ancient liturgical precedent.[3] This action may be held to signify the designation of the elements for their sacred purpose.

II. The direction to break the bread, at the recital of the words "He brake it," is open to the very gravest objection, in view of the moment specified in the rubric. That moment, be it carefully observed, is *before* consecration according to the Anglican Rite; whereas it is clearly manifest that our Lord did not break the bread until *after* He had consecrated it. We learn

[1] Cardwell, *Hist. of Conferences*, vii. 321.

[2] Parker, Introd. to Revisions of B. of C. Prayer, ccxiv.

[3] E.g. Liturgy of St. Mark (Greek); Liturgy of Coptic Jacobites.—Brightman, *Liturgies Eastern and Western*, 132 ff.; 176 ff.

from the Gospel records that it was only after our Lord had blessed and given thanks (i.e. after He had consecrated), that He brake the bread, in order that He might distribute it to His disciples. Thus, the direction, as it stands in the Book of Common Prayer, in its present position and connection, is in serious divergence from the example of Christ; and, as such, no possible justification of the arrangement can be pleaded. What possible right have we to invert the order of proceeding adopted by our Lord at the institution of the Eucharist? The liberty so rashly taken by the revisers in 1662 is positively amazing; and their action is aggravated by the fact that, in this matter, they entirely failed to fulfil the terms of the royal warrant or commission for the Savoy Conference in regard to liturgical revision, namely, "to advise upon and review the said Book of Common Prayer, comparing the same with the most ancient Liturgies which have been used in the Church, in the primitive and purest times."[1]

The evidence from the Early Liturgies, as to the time of the Fraction, is as follows:—In all, with the exception of the Abyssinian, the Fraction is made *after* the consecration of the elements. In some cases, the Lord's Prayer, etc., intervenes

[1] Cardwell, *Hist. of Confer.*, 300.

between the Fraction and the Communion, and is said in connection with the reception : in other cases the Fraction follows the Lord's Prayer, and takes place immediately before Communion.

a. *Fraction at our Lord's words* ["He brake it"] *only :* Abyssinian ("The Prayer of Fraction" comes later).[1]

b. *Fraction at our Lord's words* ["He brake it"] *and again just before the Lord's Prayer :* Coptic.[2]

c. *Fraction just before the Lord's Prayer :* St. James (Syriac), Coptic (see above), Nestorian, Egyptian.[3]

d. *Fraction after the Lord's Prayer, just before Communion :* St. James (Greek), St. Mark (Greek), St. Chrysostom, Armenian.[4]

In all these cases the Lord's Prayer follows the consecration of the elements.

In S. John Damascene, the Fraction follows the elevation :[5] in James of Edessa (Letter to Thomas the Presbyter), it is before the Lord's Prayer, but after the consecration and intercession.[6]

Duchesne, in describing the celebration of the Eucharist in the East, says that, after the consecration and certain prayers ended, "It was

[1] Brightman, *op. cit.*, 232.
[2] Ibid., 177, 181.
[3] Ibid., 97, 181, 293, 505.
[4] Ibid., 62, 138, 393, 449.
[5] Ibid., 486, note 26.
[6] Ibid., 492.

doubtless at this point that the Fraction of the bread took place, a ceremony which the documents of the fourth century do not mention in express terms: the Communion then took place." [1]

It is therefore reasonable, to say the least, to enter a serious protest against the direction of the rubric of 1662 to break the bread at the moment indicated, *before* the consecration has been effected, as an unwarrantable interference with, and disturbance of the order of proceeding adopted and inaugurated by our Lord at His institution of the Eucharist, and as contrary to practically universal liturgical precedent. In imitation of our Lord's example, to break the bread at the Communion of the celebrant and in the act of communicating the faithful, reverently and sufficiently fulfils all that is required. S. Augustine, A.D. 400, says, "That which is on the Lord's Table . . . is blessed and hallowed, and broken small (*comminuitur*) for distribution." [2]

The adoption of this plan would effectively put an end to the most undesirable and unjustifiable practice of consecrating separate squares of bread or separate wafers, previously divided

[1] *Christian Worship*, S.P.C.K., ii. § 2, 63.
[2] Epist. cxlix *ad Paulin.*, § 16.

at the preparation of the element before the Service. By this method of severance St. Paul's emphasis on the symbolism of the breaking of the one loaf[1] is completely destroyed.[2] It is hardly honest to appeal to our Lord's example in the use of a mixed cup, and to neglect His example by failing to break the bread in order to distribute it to the communicants. We cannot be too jealous of any interference with the divine order of proceeding which He adopted, as recorded in the New Testament. The symbolical Fraction of the mediaeval Church need not detain us here; we are concerned with the New Testament records, and the light thrown upon them by the Early Liturgies. It will suffice to say that the earliest allusions to Fraction refer only to the necessary division of the Consecrated Species for administration to the communicants. Upon the symbolical Fraction, as distinguished from the practical Fraction, some words will be found in the Appendix to this article.

The custom of breaking the bread during the recital of the narrative of the Institution is apparently due to mistaken ideas, and it is certainly not in accordance with the New

[1] See 1 *Cor.* x. 16, 17.

[2] Upon this point, see Gore, *The Body of Christ*, 1901; 44.

Testament records. In these we read that our Lord (1) "gave thanks and blessed"; *i.e.* He first consecrated the elements; (2) after this, He brake the bread which He had just consecrated; in order that (3) He might give it to His disciples, accompanying His distribution thereof with the words—"Take, eat, this is my Body." *Consecration: Fraction: Distribution:* —this forms the precise order of our Lord's procedure, as explicitly stated in each of the four accounts of the Institution. Without doubt, according to our Lord's example, the breaking of the bread should not take place until after Consecration is completed—as John de Burgo so truly says, "because Christ consecrated before He brake the bread." [1] In this view, and it is the New Testament view, the rubrical direction to break the bread (as given in all Anglican Liturgies since 1662 — the current Scottish Liturgy, revised and unrevised, included) before Consecration, is a mistake, which demands rectification. And yet, in all the many proposals for revising the Book of Common Prayer, we hear no word about the matter! If anything is to be altered in the Prayer Book, this mistake surely claims the first consideration. It is a mistake which is not even Roman, for the

[1] *Pupilla Occuli*, P. iv. c. x.

Roman Missal gives no direction for any Fraction at *fregit* in the Canon.

III. The direction for the celebrant to lay his hand upon the bread and the cup, as he repeats the words, "This is my body," "This is my blood," which in part only dates from 1637, and in whole from 1662, are absolutely novel, finding no early or later precedent whatever. As far as ascertained at the present time, no trace of such a gesture at these words exists in any Catholic Liturgy known to scholars. The action is not even Roman. Here again the revisers in 1662 conspicuously disregarded the terms named in King Charles's commission at the Savoy Conference, alluded to above. It is to be feared that the introduction of this novel gesture must be attributed to John Cosin, and the practice of the Caroline divines. In Cosin's *Regni Angliae Religio Catholica*, A.D. 1662, are the following words—

> Deinde, sese erigens, per preces solennes institutionem Sacramenti et ipsa Christi instituentis verba continentes, panem in manus acceptum frangens, vinumque in calicem effundens, utrumque symbolum benedicit, atque in Sacramentum Corporis et Sanguinis Christi consecrat. [1]

In this passage the word "benedicit" is evidently the equivalent of the rubrics written in

[1] Cosin's Works, Lib. A. C. Theol. iv. 359.

the margin of Cosin's Corrected Copy of the Prayer Book, A.D. 1640–1661, referred to and quoted in the table, "Narrative of the Institution, etc.," printed above, which direct the celebrant to hold his hands over the bread at the words, "This is my body"; and to lay his hand upon the chalice at the words, "This my blood," as directed in the rubric of the Scottish Prayer Book of 1637. But it is to be observed that the Caroline divines had not shaken themselves free from the mediaeval and scholastic ideas which had attached themselves to the so-called "words of Institution." As an example to illustrate what is meant, it may suffice to give two typical quotations—

(1) Bruno of Segni (A.D. 1123) says: "When Christ said, 'This is my body,' and 'This is my blood,' so great was the potency of His word, that instantly both the bread was changed into His Flesh, and the wine into His Blood . . . He spoke then for Himself: He speaks now through His ministers."[1]

(2) Peter Lombard (A.D. 1164) goes so far as to assert that the consecration of the elements is effected by the mere recitation of the words, *Hoc est corpus meum* : *Hic est sanguis mea*—and that

[1] *Sententiarum*, lib. iv, cap. 9; *Commentaria* in Matth., P. iv. cap. 26, § 104. *Patrologia Lat.* clxv. 1005; 291.

the rest of the Canon is said for the praise of God (reliqua ad laudem Die dicuntur).[1]

It cannot be said too emphatically that the words, "This is my body" : "This is my blood," were not our Lord's words of *Consecration*, but His words of *Administration*. In fact they have their equivalent, and their intention fulfilled, in the words of administration in the Anglican rite— "The body of our Lord Jesus Christ, which was given for you . . . The blood of our Lord Jesus Christ, which was shed for you . . ." We are told that our Lord first "blessed and gave thanks," and thus consecrated the elements ; but we are not told the words which He used in so doing : no record survives and no tradition has come down to us. Then, having so consecrated, He proceeded to distribute the consecrated elements to His disciples, saying as He did so, "Take, eat, this is my body," and similarly with the cup. His words of administration, it is true, declare the effect of His previous consecration, but we cannot by any ingenuity twist them to become His actual words of consecration. The English Church, in so regarding them, uses His words, "This is my body, etc.," in a sense and with an intention in and with which our Lord did not use them in instituting the Eucharist.

[1] *Sententiarum*, lib. iv. dist. viii. 3. De forma.

And there is absolutely no ground whatever for assuming, as the present rubrics assume, or suggest at least, that our Lord used the action of laying His hands upon the elements as He said, "This is my body : This is my blood." On the contrary, as He undoubtedly said these words whilst engaged in the act of breaking the bread and administering the bread and the cup, it is inconceivable that at the moment He used His sacred hands in the way suggested by the rubrics. To assume that He did so implies that He did not consecrate the elements until engaged in the very act of distributing them individually—in fact, that He did not consecrate by blessing and giving thanks previous to administering the Sacrament, as is stated in the New Testament. To make all this abundantly clear, and to show the precise connection between His words and His act of administration, the following quotations are now given. They serve to bring out unmistakably that the words "This is my body, This is my blood," must not be severed from their context, or the order of His proceeding be inverted.

St. Mark xiv. 22 ff., "Jesus took bread, and when He had blessed, He brake it, and gave to them, and said, Take ye : this is my body . . ."

St. Matt. xxvi. 26 ff., "Jesus took bread, and blessed, and brake it ; and He gave to the disciples, and said, Take, eat ; this is my body . . ."

St. Luke xxii. 19 ff., "He took bread, and when He had given thanks, He brake it, and gave to them, saying, This is my body . . ."

1 Cor. xi. 23 ff., "The Lord Jesus took bread; and when He had given thanks, He brake it, and said, This is my body . . ."

And lastly, whilst many of the ancient Liturgies, from the Apostolic Constitutions onwards, assume that our Lord raised His eyes to heaven as He took the elements[1] (a gesture derived from S. Mark vi. 41), they significantly omit any allusion to laying His hands upon them at the words, "This is my body: This is my blood."

I therefore venture to urge that the two rubrics relating to the imposition of hands should be removed from their present position, as (1) suggesting a historial inaccuracy as to fact; as (2) giving to the words which they accompany and illustrate a purpose and intention different from that with which our Lord spoke them; and as (3) possessing, so placed, no liturgical precedent whatever.

If the gesture of laying the hands upon the elements is to be retained—and it is appropriate that it should be retained—the proper liturgical

[1] e.g. Liturgy of St. James (Greek); Liturgy of St. Mark (Greek); Liturgy of Coptic Jacobites.—Brightman, *L. E. & W.*, 51 ff.

moment is at the saying of the oblique Invocation,[1] which in the English Prayer Book abnormally precedes the recitation of the narrative of the Institution of the Eucharist.

Sufficient has, I think, been urged above to make it clear that the rubrics governing the Manual Acts are—with the exception of the direction to take the bread and the cup into the hands—most unsatisfactory and misleading ; and that, out of reverence to our Lord's institution, and with regard to true and sound liturgical precedent, they demand drastic revision when opportunity occurs.

[1] "Hear us, O merciful Father, we humbly beseech Thee ; and grant that we receiving these Thy creatures of bread and wine, etc., etc." (*Prayer of Consecration*).

APPENDIX

Note on the Symbolical Fraction of the Bread.

Of mediaeval evidence for any authorized Fraction, except for distribution after Consecration and before Communion, little is forthcoming of a positive kind. The practice, however, of making a Fraction during the recital of the narrative of the Institution, at *fregit*, seems to have been common in the early mediaeval Western Church, for we find that later it was very generally discouraged as undesirable, and was finally forbidden as an abuse. That this is the case is abundantly evident, as the following quotations testify. In a Sarum Missal, once in the possession of Lord Crawford, of the date of about A.D. 1290, we find at this point of the narrative of the Institution, *hic faciat signum fractionis dicendo*, fregit—"here let him make a show of breaking, saying, 'brake it.'" John de Burgo, an Englishman, writing in his *Pupilla Occuli* (P. iv. c. x), says, "The show

of a fraction of the host is not made here, as some make it ; because Christ consecrated before He broke it" : this is a comment on fregit in the Canon. In the York Missal of the fifteenth century, it is directed at fregit, *hic tangat hostiam sine aliquo signo fractionis*—"here let him touch the host without any show of breaking" (*Missale Ebor.*, Surtess Soc., i. 184). The Sarum Missal of 1554 is even more cautious—*hic non debet tangi hostiam, modo fractionis, sicut aliqui fatui tangunt, et male faciunt*—"here he ought not to touch the host by way of breaking it, as some foolish persons do, and do badly" (*Missale Sarum*, ed. Dickenson, col. 616). Allusions to the same restrictions are found in the following mediaeval missals—Chartres, 1489, *simulat fractionem* ; "let him appear to break it" : Langres, 1517, *fingat frangere* ; "let him pretend to break it" : Essôme, 1547, *facit signum frangendi* ; "let him make a show of breaking it" : Coutances, 1557, *cancellat eam modicum cum dextera, non frangendo*, "let him crack it with his right hand, without breaking it" : Troyes, 1580, *faciat tantum signum frangendi inferius hostiam, non tamen frangat eam* ; "let him only make a show of breaking the host at the lower edge, but let him not break it" : Rheims, 1512, and Breviary, 1572, both similarly. That

the practice prevailed in the reign of Queen Mary I is evidenced by Cardinal Pole's prohibition of it. (See Scudamore, *Notitia Eucharistica*, 2nd ed. 606, 7; Atchley, in *Essays on Ceremonial*, ed. Staley, De la Mare Press, 24, 25.) All these mediaeval allusions regard any Fraction at the "He brake it" as undesirable. Taken together they give the impression of intention to suppress a prevailing and more ancient custom. There is, however, one exception to these prohibitions, namely, that contained in the Rheims Missal of the middle of the sixteenth century, which has, at fregit—*dicendo* fregit, *frangit modicum*; "*in saying*, He brake it, *let him break it slightly*" (De Vert, *Explication des Cere.*, i. 262).

It has, however, been argued that, since the whole of these prohibitions are anterior to the introduction of the Elevation of the Host, they were probably dictated by the undesirability of elevating a broken wafer. Possibly it was felt that any Fraction at the word *fregit*, took away from the purely symbolical Fraction at the conclusion of the Canon, which had in the West become the general practice. The Bread once broken would prevent the symbolical Fraction being made conveniently and effectively later in the Canon. Be this as it may, there

is very slight evidence from more ancient times of any Fraction of the Bread at the words, "He brake it" in the recitation of the narrative of the Institution.

The symbolical Fraction, referred to above, came to be made in allusion to our Lord's sufferings on the Cross; and it was quite distinct from any Fraction later in the Service for the distribution of the Elements. The earliest allusions to Fraction refer only to the necessary division of the Consecrated Species for administration to the communicants. There is a matter which calls for mention in regard to this subject; I refer to the mediaeval custom of consecrating the bread, not in an unbroken whole, but in previously divided and separate portions or wafers, thus prepared before Service according to the number of the communicants.[1] By this use, the ancient Fraction of the "one loaf," on which St. Paul lays so much emphasis (1 *Cor.* x. 16, 17; "the bread [loaf] which we break . . . we, who are many, are one bread

[1] Some attempt to correct prevailing abuse was made in the First Prayer Book of Edward VI, A.D. 1549, in which is a rubric—"It is meet that the bread be . . . unleavened, and round, as it was afore . . . larger and thicker than it was, so that it may be aptly divided in divers pieces: and every one shall be divided in two pieces, at the least, or more, by the minister, and so distributed."

[loaf], one body ; for we all partake of the one bread [loaf]") is abolished, being rendered impossible, and unnecessary also.[1] This abuse obviously tended to throw stress on some previous Fraction, either during the narrative of the Institution, or later, at the close of the Canon, by way of symbolical Fraction. All this was further emphasized by the great frequency with which the Eucharist was celebrated when the celebrant only communicated. In these ways the example of our Lord, in breaking the Bread in order to distribute to His disciples, became more and more neglected, till well-nigh lost sight of altogether.

[1] It may not be considered out of place to say here, that altar breads, unleavened, in sheets of twelve squares, indented to permit breaking into small portions for distribution to the communicants, may be had from The Factor, All Saints House, York, price 2*s*. per dozen sheets of twelve squares, *plus* postage and cost of tin boxes. These altar breads are slightly thicker, and hence more of the nature of bread, than the wafer-bread usually provided. In use they are found to answer their purpose admirably.

[An outline of the foregoing article appeared in *The Irish Church Quarterly Review*, for July, 1908—V. S.]

THE ALCUIN CLUB

Founded with the object of promoting the study of the History and use of the Book of Common Prayer.

Committee

Athelstan Riley, Esq., Sr., M.A., *Chairman.*

E. G. Cuthbert F. Atchley, Esq., L.R.C.P., M.R.C.S.
W. J. Birkbeck, Esq., M.A., F.S.A.
The Rev. Prebendary F. E. Brightman, M.A.
Cyril S. Cobb, Esq., M.A., B.C.L., M.V.O.
The Rev. Percy Dearmer, D.D.
F. C. Eeles, Esq., F.R.Hist.S., F.S.A.Scot.
The Rev. W. Howard Frere, D.D.
Stephen Gaselee, Esq., M.A.
W. H. St. John Hope, Esq., M.A., Litt.D.
Harold C. King, Esq., M.A.
The Rev. T. A. Lacey, M.A.
The Rev. J. N. Newland-Smith, M.A.
C. R. Peers, Esq., M.A., F.S.A.
E. G. P. Wyatt, Esq., M.A.
The Rev. Canon Chr. Wordsworth, M.A.

Hon. Secretary and Treasurer

The Rev. Percy Dearmer, D.D.

Assistant Secretary

Miss Ward, 20 Antrim Mansions, Hampstead, London, N.W.

Bankers

The London and Provincial Bank, 55 Englands Lane, London, N.W.

THE Alcuin Club has been formed to encourage and assist in the practical study of ceremonial, and the arrangement of Churches, their furniture and ornaments, in accordance with the rubrics of the Book of Common Prayer, strict obedience to which is the guiding principle of the work of the Club.

The Club shall consist of Members and Associates, to be elected by the Committee.

The Subscription for *Members* shall be 20*s.* per annum, entitling them to all publications *gratis* ; and for *Associates* 2*s.* 6*d.* per annum, entitling them to such of the Tracts *gratis*, and such reductions on other publications as the Committee may determine. There shall be no Entrance Fee, nor Composition for Subscriptions.

Applications for election should be sent to Miss Ward, 20 Antrim Mansions, Hampstead, N.W.

The Annual Report and List of Members can be obtained from the Secretary.

PUBLICATIONS

COLLECTIONS

I. **English Altars.** A large folio volume with 14 pp. of Collotypes. Explanatory Notes by W. H. St. John Hope, M.A., Litt.D.
[*Out of print. A new and enlarged edition is in preparation.*]

II. **Exposition de la Messe.** A large folio volume containing a Treatise on the Mass from a French version of the Legenda Aurea of Jacobus de Voragine, now in the Fitzwilliam Museum at Cambridge, and 22 plates from Illustrations in this MS. Together with four Tracts from "The Lay Folks' Mass Book," "Merita Missæ," etc. Edited by the Rev. Walter Howard Frere, D.D. Price £1. 10*s*.

III and IV. **Pontifical Services,** vols. i and ii. Two large folio volumes containing Descriptive Notes and a Liturgical Introduction by the Rev. Walter Howard Frere, D.D., and 20 plates of 62 Illustrations from Miniatures of the XVth and XVIth centuries. Price £1. 10*s*. each.

V. **Dat Boexken vander Missen.** (The Booklet of the Mass.) By Gherit vander Goude, 1507. 34 woodcuts illustrating the Celebration of the Holy Communion, described, and the explanatory text of the Flemish original translated, with illustrative excerpts from contemporary missals and tracts by the Rev. Percy Dearmer, D.D. Price £1. 1*s*.

VI. **The Edwardian Inventories for Bedfordshire.** Edited by F. C. Eeles, F.R.Hist.S., F.S.A.Scot., from transcripts by the Rev. J. E. Brown, B.A. Price 5*s*.

VII. **The Edwardian Inventories for Huntingdonshire.** Edited by Mrs. S. C. Lomas, editor of "State Papers Charles I Addenda," etc., from transcripts by T. Craib. Price 10*s*.

VIII. **Pontifical Services,** vol. iii. Descriptive notes and 143 Illustrations from woodcuts in pontificals of the XVIth century. Edited by F. C. Eeles, F.R.Hist.S., F.S.A.Scot. Price £1. 1*s.*

IX. **The Edwardian Inventories for Buckinghamshire.** Edited by F. C. Eeles, F.R.Hist.S., F.S.A.Scot., from transcripts by the Rev. J. E. Brown, B.A. Price £1. 1*s.* [*Out of print.*]

X. **Fifty Pictures of Gothic Altars.** Descriptive Notes and 50 Illustrations. Edited by the Rev. Percy Dearmer, D.D. Price £1. 1*s.*

XI. **The Sarum Missal in English.** Two volumes, containing a translation of the complete Sarum Missal by the Rev. F. E. Warren, B.D., F.S.A. Price £1. 2*s.* 6*d.*

XII. **Pontifical Services,** vol. iv. Descriptive Notes and 134 Illustrations from woodcuts in pontificals of the XVIth century. Edited by Athelstan Riley, M.A. Price £1. 1*s.*

XIII. **A History of the Use of Incense in Divine Worship.** xx + 404 pp. 60 Illustrations. By E. G. Cuthbert F. Atchley, L.R.C.P., M.R.C.S. Price £3.

XIV. **Visitation Articles and Injunctions of the Period of the Reformation,** vol. i. An Introduction on the theory, history, and practice of Episcopal and other Visitations. By the Rev. Walter Howard Frere, D.D. Price £1.

XV. **The Same,** vol. ii (1536–58). Edited by the Rev. W. H. Frere, D.D., with the assistance of W. M. Kennedy, M.A. Price 30*s.*

XVI. **The Same,** vol. iii (1558–75). Edited by the Rev. W. H. Frere, D.D. Price 30*s.*

XVII. **Traditional Ceremonial and Customs connected with the Scottish Liturgy.** By F. C. Eeles, F.R.Hist.S., F.S.A.Scot. Price £1.

XVIII. **The Rationale of Ceremonial, 1540–1543,** with Notes and Appendices and an Essay on the Regulation of Ceremonial during the reign of King Henry VIII. By C. S. Cobb, M.A., B.C.L. Price 10*s.*

XIX. **Illustrations of the Liturgy.** Thirteen drawings of the Celebration of the Holy Communion in a parish church. By Clement O. Skilbeck. With Notes descriptive and explanatory, an Introduction on "The Present Opportunity," and a Preface on the English and American Uses. By Rev. Percy Dearmer, D.D. Price 4*s.* 6*d.* net.

TRACTS

I. **Ornaments of the Rubric.** (Third Edition.) By J. T. Micklethwaite, F.S.A. Price 5*s.*

II. **Consolidation.** (Second Edition.) By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of S. Paul's. Price 1*s.* [*Out of print.*]

III. **Liturgical Interpolations.** (Second Edition.) By the Rev. T. A. Lacey, M.A. [*Out of print.*]

IV. **The Parish Clerk and his right to read the Liturgical Epistle.** By E. G. Cuthbert F. Atchley, L.R.C.P., M.R.C.S. [*Out of print.*]

V. **A First English Ordo: A Celebration of the Lord's Supper with one Minister, described and discussed by some members of the Alcuin Club.** Price 2*s.*; or 1*s.* in stiff paper covers.

VI. **The People's Prayers: Being some considerations on the use of the Litany in Public Worship.** By E. G. Cuthbert F. Atchley, L.R.C.P., M.R.C.S. Price 1*s.* 6*d.*; or 6*d.* in paper covers.

VII. **The Sign of the Cross in the Western Liturgies.** By the Rev. E. E. Beresford Cooke. Price 1*s.* 6*d.*

VIII. **The "Interpretations" of the Bishops and their Influence on Elizabethan Policy.** By W. M. Kennedy, M.A. Price 1*s.* 6*d.*

IX. **Prayer Book Revision: The "Irreducible Minimum."** Edited by Athelstan Riley, M.A. Price 2*s.* net.

X. **The Bread of the Eucharist.** By the Rev. R. Maxwell Woolley, B.D. With 11 Illustrations. Price 4*s.* 6*d.* net.

XI. **English or Roman Use?** By E. G. P. Wyatt, M.A. Price 1*s.* net; cheap edition, 3*d.* net.

PRAYER BOOK REVISION PAMPHLETS

I. **Liturgical Interpolations and Prayer Book Revision.** By the Rev. T. A. Lacey, M.A. Price 1*s.*, or in Paper covers, 6*d.*

II. **The Liturgical Gospels.** By the Rev. W. H. Frere, D.D. Price 1*s.* 6*d.*, or in Paper covers, 1*s.*

III. **A Century of Collects.** Selected and translated by the Rev. Atwell M. Y. Baylay. Price 1*s.* 6*d.*; or in paper covers, 1*s.*

IV. **The Manual Acts.** By the Rev. Vernon Staley. Price 1*s.*; or in paper covers, 6*d.*

Reduced Prices.—Members can obtain, through the Secretary, some of the first Collections at a third of the original price, and other publications at a reduction.

Lantern Slides.—A varied selection of slides for lectures can be borrowed from the Club. Further particulars on application.

For all information apply to Miss Ward, 20 Antrim Mansions, Hampstead, N.W.

Publishers.—Messrs. A. R. Mowbray & Co. Ltd., 28 Margaret Street, London, W., and 9 High Street, Oxford.

Printed by A. R. Mowbray & Co. Ltd., London and Oxford

UNIVERSITY OF ILLINOIS-URBANA
3 0112 118805735